1: Maes--60 E-5 (1913-1914) 1924 FO32 Mongo FO32
Yaelima

224 plant and one of the stakes. The customs and ceremonies observed
778 before leaving for the communal hunt are identical to those we have just described.

224 As to the relations between the fetisher, the hunting fetish, and the individual hunter, we will ignore them, having been unable to obtain any information on this subject in these regions.

Throughout the region we visited, large-scale hunting is done communally. As a rule, all the men participate, including young men from the age of 15. [Ed., the text is not translated from the last paragraph, page 81, to the second paragraph, page 83.]

[83] The catch of the communal hunt is shared among all the families in the village, with the chief and the dignitaries having special rights.

224 Individual hunting
622 does not entail any distribution, except when a buffalo, leopard, or elephant is involved. [783] The tail of the buffalo goes to the native chief who uses it as a fly-chaser and a badge of rank. [781] The skin of the leopard is reserved for the chief, who makes it into a skirt which he displays ostentatiously at important festivities and public dances. The trunk and tusks of the elephant go to the chief while the bristles go in [778] part to the hunters and [84] in part to the local dignitaries, who use them to make necklaces. [784]

Fig. 51. Yaelima Fetish, Nkisi of the Hunt.

1:Maes--139 E-5 (1913-1914) 1924 FO32 Mongo FO32

301 Among the peoples of Lake Leopold II, hair ornaments are rare. Hairpins seem to be unknown; combs are made of raffia splints. A woman prefers ornaments of metal, iron, brass, or copper, while the chiefs and great dignitaries like to wear belts, necklaces, bracelets, and trimmed with cowries. The necklace of solid brass is very popular. The heavier it is, the more it is liked. We saw women wearing necklaces weighing as much as 25 pounds. These necklaces are riveted around the necks of the favorite wives of great chiefs or wealthy

[292 293 622]

Fig. 104. Native Chief of Lake Leopold II and his Counselor, Highest Dignitary of the Tribe, both in Dress Costume.

[584] dignitaries. In case of divorce or separation, the owner of the necklaces removes them without regard for the suffering or cries of the victim. The women seem to be in no way inconvenienced by these cumbersome ornaments. On rare instances they wrap cloth around them to keep them from rubbing against the collarbone. (183)

1:Maes--143 E-5 (1913-1914) 1924 FO32 Mongo FO32
Sakata F043
Yaelima

M 301 We have already given a description of the dress costume of Natali, chief of the Banfumu of Kapanda.

S 643 304 293 302 For important ceremonies Chief Etoti, an old and unsociable Wadia, wore a hairdo of small braids adorned with three brass disks. He also wore a necklace made of hair from an elephant's tail, from which hung a triangular apron embellished with eight brass disks, signs of his great power and of his title as the oldest and greatest Mfumu na Tse in the whole Lake Leopold II region. His face was smeared with ngula, his eyes encircled

Fig. 108. Etoti, Unsociable Old Chief of the Wadia, in Full Regalia.

with mpembe, and there was a long white line on each arm. In one hand he held the royal fly-chaser, and in the other, two chief's staffs.

M 643 293 307 Kakua, the deposed Batitu chief, at all times wore his hairdo of small braids adorned with a large brass disk. His belt was decorated with a leopard skin and two iron bells, prerogatives

1: Maes--144 E-5 (1913-1914) 1924 FO32 Mongo FO32
Yaelima

reserved to the Mfumu. The large royal knife, encased in a sheath, hung from a brass chain worn diagonally over the shoulder, and Kakua [187] never parted with his great bow and his quiver of arrows with large iron heads.

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Fig. 109. Dancing Costume of the Yaelima-Bokala of the Wumbuli Region. Tattooing on the Back.

During dances and ceremonies the women attach the most unusual objects around their waists, often large bushy branches. Among the Ipanga and Batitu, as well as in the region of Wumbuli and Dekese, betrothal and wedding dances are executed in special attire, heavily bedecked with beads and cowries.

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These ornaments are not at all consistent. They vary according to taste and the whims and means of the natives, but certain parts of the dress costume worn by the betrothed couple at the dances celebrating the engagement seem to have a special meaning, to which we shall return later.

7:Brown M-5 (ca. 1940) 1944 FO32 Mongo FO32
Ntomba

fear of death would deter him from such baseness. Another sign of the chosen successor is some untoward experience, such, for example, as finding cowrie shells (worn by *nkumu*) in a trap in the forest or a net that had been put out to catch fish.

Nkumu Akuks, whether the first of his line or a man succeeding in the office, bears the emblems of his rank. He wears an *ilolembe* (a branch of a special bush) stuck into his belt on the right side and hanging downwards. The special hat, *montolo*, worn by *nkumu* is not yet his to wear, but he wears an ordinary skin hat known as *lopopu*, which is the mark of any elder. This hat may be ornamented with feathers if so desired.

When *Nkumu Akuks* decides that he has acquired sufficient wealth to enable him properly to claim the right of being made an *nkumu*, he begins his preparatory arrangements. *Mbili*, a mixture of charcoal with some sticky substance, is smeared over his body with plantain leaves. All ornamented clothing is discarded and a single cloth woven from raffia, and known as *mukó*, is worn. He refuses to sit on the benches usually used and instead sits on the bare earth. All this is explained as an attempt on the part of the man about to be raised to the office of *nkumu* to be different from others, a man apart, separate, peculiar, not partaking in the ordinary interests and affairs of his fellow men.

Nkumu Akuks now leaves his own village accompanied by all his wives and children, and also by a singer, *nyombo*, who is paid to sing his praises, and by several male Batwa (pygmies), up to half a dozen in number, known as *atotii* because of their duty of blowing gourds and producing sounds which indicate praise of the great man. This party makes the round of villages wherever relatives are found, and the announcement is made that *Nkumu Akuks* is about to become an *nkumu*. This pilgrimage accomplished, a 'doctor' (*nkanga*) is visited by the aspirant to office, who seeks by magic to discover whether it is the propitious time for the ceremony of installation. The whole company retires to the private enclosure at the rear of the house belonging to the *nkanga* chosen, this being the place where he performs his wonders. The *nkanga* resorts to *nsinga*, that particular branch of magic which has to do with reasons for strange and unaccountable phenomena.[1] *Nkumu Akuks* now seeks some sign as confirmation of his determination to claim his office at this time. Some native pepper may be wrapped in a leaf or merely covered by it, and left within sight of all, and upon being opened it may be found to have turned into salt, or perhaps it may be some earth that is thus turned to salt. Or a cock may be placed upon *Nkumu Akuks*'s head and covered with a basket and thus left for some time. Upon removing the basket it may be discovered that an egg has been laid. All such tests, if successful, will be regarded as indications that it really is time for *Nkumu Akuks* to assume the office of *nkumu*, but if the test fails he will usually go ahead with his plans anyhow, fearing the shame that would come to him should he go back to his home after having made the triumphant round of his relatives' homes. However, should he act thus, and he most certainly will, he knows that his days are numbered,

[1] If a man's fields do not produce and he cannot understand why, he will resort to *nsinga*. If it is suspected, for example, that the trouble is caused by someone making "medicine", an arrow shaft is put into a small hole in the ground, and at each name mentioned, the arrow can be pulled out if the person is innocent, but remains stuck fast in the hole at the mention of the guilty name.